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The primary mission of adult education is to assist adults in acquiring further control of their current circumstances and future destinies, thereby enabling them to participate more intelligently and responsibly in the political, working, social, cultural, family, and religious aspects of society and to improve their quality of life. Instead of being regarded as a horizontal process in a linear lifespan, education should be viewed from above as a revolving wheel. When regarded in this manner, the several stages of education appear as spokes in the turning wheel of recurrent generations, all leading to the hub--the continuing education of adults. The evolution of education in our society might be viewed as passing through three stages--traditional, institutionalized, and knowledge based--with the current phase being somewhere between the second and third stages. The concept of adult education has recently undergone a rapid worldwide evolution, which will undoubtedly lead to changes in educational policies throughout the world. Concerns for functional literacy have expanded into comprehensive plans for lifelong learning. The importance of lifelong learning is especially great in light of certain mores and practices (reliance upon war, uncontrolled population growth, exhaustion of the planet's resources, and destruction of the Earth's biosphere) that lead to the degeneration of the quality of human life or perhaps even result in the extinction of the biosphere. (MN)

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SOME PERSPECTIVES ON LIFELONG EDUCATION

Alexander Nathaniel Charters

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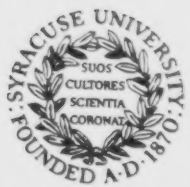

Address delivered by Alexander Nathaniel Charters, Professor Emeritus of Adult Education of Syracuse University, upon being awarded the William Pearson Tolley Medal for Distinguished Leadership in Adult Education.

SYRACUSE UNIVERSITY

April 19, 1986

CITATION ACCOMPANYING THE WILLIAM PEARSON TOLLEY
MEDAL FOR DISTINGUISHED LEADERSHIP IN
ADULT EDUCATION

ALEXANDER N. CHARTERS, Professor Emeritus, we honor you as a Syracuse University administrator and teacher who is internationally respected in the field of adult education.

For a quarter of a century you were the guiding hand in administering the continuing education division of Syracuse University. From your position as a campus-based leader in adult education, your influence extends world wide. You were a founding member of two international organizations and a United States delegate to UNESCO-sponsored conferences around the globe.

Your teaching career spanned more than 30 years. Your interest and dedication have led to the development of a significant Syracuse University library and a preeminent publications program in adult and continuing education.

For your major contributions to the field of adult education at Syracuse University and throughout the world, we are proud to award you the William Pearson Tolley Medal for Distinguished Leadership in Adult Education.

Melvin A. Eggers
Chancellor and President
April 19, 1986

FOREWORD

In March, 1986 the William Pearson Tolley Medal for Distinguished Leadership in Adult Education was awarded to Alexander Nathaniel Charters. Dr. Charters is Professor Emeritus of Adult Education, Syracuse University. Dr. Tolley, for whom the Medal is named, was Chancellor of Syracuse University from 1942 to 1969.

The Board of Trustees of Syracuse University confers the Medal upon outstanding scholars and leaders whose contributions have been in the international sphere. The first award was given to Professor Cyril O. Houle in 1966. Dr. Charters is the ninth recipient.

It has been traditional for each recipient of the Medal to make a presentation to a group of scholars primarily from Syracuse University and the Syracuse community. The presentation is then published and made available to colleagues in adult and continuing education around the world.

SOME PERSPECTIVES ON LIFELONG EDUCATION

Alexander N. Charters

The man who established this series of awards and whose distinguished name it bears--Dr. William Pearson Tolley--had a broad philosophical conception of adult education. The perspectives presented here tonight are consistent with his philosophy.

These perspectives have evolved from my conviction that the mission of adult education is to assist adults to acquire further control of their current circumstances and their future destinies. Control enables adults to participate more intelligently and responsibly in the political, working, social, cultural, family and religious environment of society; and to improve the quality of their lives.[1]

The degree of control we have over our destinies may at times seem discouragingly small, but cumulatively and over time, the employment of even a little more control makes the critical difference between governing ourselves and being governed by other people. Governing ourselves is a basic tenet of democracy which in turn provides us the opportunity, indeed, in the face of its alternatives, the requirement to grow and to learn continuously throughout our lives.

Before discussing these perspectives, we need to make some clarification of terminology in education. One distinction is between learning at random and learning by design. To the extent that a person engages in learning by design, that person is engaged in the process of education, whether so named or, indeed, labeled at all.

Another necessary distinction must be made between the education of children and youth and the education of adults.

Ideally, the goal of education of children, youth, and adults should be to fashion their minds into instruments of learning so that their

natural curiosity is enhanced, self-initiated learning is fostered, and the skills of inquiry, discovery, and discrimination are acquired. Education should be regarded as a way of meeting the demands of the present period of life, as well as meeting the aspirations for the future, whether in childhood, youth, or the many phases of adulthood.

This process should then ideally continue in what is sometimes called lifelong learning but, to preserve the distinction between learning at random and learning by design, might better be called lifelong education.

The first perspective views, from above, the central importance of the education of adults. Instead of regarding education as a horizontal process in a linear lifespan, let us look at it from above as a revolving wheel. So regarded, the several stages of education are seen as spokes in the turning wheel of the recurrent generations, all leading to the hub - the continuing education of adults. Adults bring new human beings into the world and give them a good or poor start, even before they are born. Adults make the home what it is, or provide whatever substitutes for the home there are. Adults provide favorable educative or damagingly miseducative environments and experiences for infants and small children. Adults manage or mismanage the schools and the surrounding community, including the "global village" that comes into the home through radio, television and computers. Adults offer or do not offer favorable opportunities and exemplars for the child and youth that ascend the opening, rising spiral toward competency in self-education. In addition, adults manage or mismanage the social, economic, and political affairs of the world. Adults do or do not themselves ascend the spiral of self-directed fulfillment. Blakely and Lappin in a persuasive book, Knowledge is Power to Control Power, state in part:

> There can be only one answer: adults--adults because they are the ones who control power; adults because they are the ones who make the decisions that shape or misshape human beings and human affairs.[2]

Adults control the world they live in and they control the education of children and youth who in time take over the control of society. It is therefore necessary that adults continue to learn so as to make intelligent decisions about these and other matters.

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My second perspective provides a linear view, both backward and forward, of education. The evolution of education in our society might be viewed as passing through three stages - traditional, institutionalized, and knowledge-based. We are currently in the transition between stages two and three.

The first stage is called the traditional stage. In the traditional stage which extends over many centuries, all the components of the society were educative--families; occupations; religious, social and cultural activities--the entire community. It was indiginous to the people and society. There were no or very few special institutions for the education of most young people. In this traditional society, learning was mostly oriented to the past.

The second stage might be called the institutionalized stage. A special institution for educating young people was established--the school--and gradually most educative functions were stripped from the other components of society and transferred to the school. Compared to the traditional society, the school was knowledge-rich in terms of the foreseeable future. Gradually schooling became equated with education and education with schooling. The goal was to produce a product of knowledge acquired - not to start a process of learning to learn. The school was a half-way response to the need to orient learning and move it from the past to the transient present but not far to the future.

The third stage of education into which the work is now moving, might be called the knowledge-based stage. It is not to consider knowledge as a product but knowledge as the basis for knowing. Knowledge is all encompassing to all aspects of learning and it behooves all adults to continue to learn in areas and at levels appropriate for them. As in the traditional stage, all the components of society are once again considered to be educative. The broadening of concern for involvement in and the commitment to the education of adults is evident in the expansion in the number and types of agencies involved in the education of adults. They include business and industry, communication enterprises, galleries and museums, government agencies, international organizations, labor organizations and unions, military, postsecondary institutions, religious

bodies, schools, correctional facilities, special groups (elderly, handicapped, minorities, illiterates), sports and recreation organizations, vocational and professional associations, and voluntary (not for profit) bodies.[3] The concern is also worldwide as well as involving people from all segments of society.

The traditional society can be observed, for example, in late sixteenth and early seventeenth century England, from which came most of the first generations that settled North America. These immigrants came hoping to create a utopian improvement on the old society; but none of them came expecting a breakdown in the configuration of the traditional society. Yet the need to cope with a new environment brought about a breakdown of the old society and the creation of a new one. They educated themselves first through organizing and adapting for personal and group survival and then through gradual liberalization of the restricted world view and strict moral code in defense of which they had originally emigrated.

The major purpose of the first formal schools for children established in the American colonies, beginning in Massachusetts and Connecticut in 1647, was not to prepare children and young people to meet new conditions, but to save the old society from what the ruling adults feared would be an imminent descent into "savagery."[4]

But the forces of the new circumstances were irresistible. The first persons to welcome the passage from a closed environment to an open environment were the young people, who had few memories of the old society, who were responsive to the new opportunities in the new environment, who were vigorous and ambitious. From the early generations of the colonial period came a new concept of the purposes of schooling for the young and a new conception of the need for the continuing education of adults by methods other than schooling.

For brevity to illustrate this adult education we can focus on Benjamin Franklin. He left school at the age of ten and was apprenticed to his half-brother James as a printer for the New England Courant. At the age of seventeen he went to Philadelphia to work as a printer, and by age twenty-four he was owner and editor of the Pennsylvania Gazette. He established the first subscription circulating library in the colonies.

At age twenty-one he formed a debating club called the Junto, that by 1751 developed into the American Philosophical Society. Franklin's whole life, Carl von Doren wrote, was "...the Junto...enlarged and extended."

Franklin was outstanding, of course, but he was representative of many of his contemporaries. Examining continuing education in colonial America, Dr. Huey Long discovered that in the founding period, there was "a kind of spirit that nurtured the idea of a learning society; each individual was both a learner and a teacher." Long points out that many of the concepts that today are called "new," such as non-traditional learning, community education, and lifelong education, can be discerned in concepts, philosophies, and activities of two hundred years or more ago as a type of "ancestral genus for certain contemporary thoughts about education."[5]

The most dramatic and effective instance of education of adults in informal settings in public affairs was the period between, say, 1754 and and 1791; 1754 was when Franklin wrote the first of his letters proposing a plan of colonial union in which the colonies would share in the British Parliament (a plan that, if it had been adopted, might have averted the American Revolution); 1791 was when the necessary number of states had ratified the amended constitution agreed upon in the Constitutional Convention of 1787. The United States government as we now know it was then established. Within a single generation a scattering of imperially governed peoples transformed themselves into a united nation of self-governing people. A political, social, and economic revolution was achieved by means of an intellectual revolution. This intellectual revolution was accomplished by adult education in informal settings. It was action oriented education and aimed at and guiding public action. This was education for action and education by action. This adult education in informal settings was brought about through town meetings, discussions between individuals and in small groups, correspondence, pamphlets, news stories, editorials, books, speeches, poems, and plays. All of these forms were used to explore the ideas, issues, and implications of self-government. This enormous task of intelligent change was not called adult education nor identified as such. It was given no name. It was as spontaneous as breathing. This process of intelligent change was not made by means of learning; it was learning.

For brevity, I will skim the period from 1791 to 1924. This latter date is when the phrase "adult education" began to enter the American vocabulary and when many diverse activities began to become a self-conscious national government. In this rapid skimming, we should notice several facts about the period.

One is that the proclivity of American adults to discuss issues and join together for common action, which de Tocqueville noted in 1835, has never abated. This proclivity is illustrated from the list of national associations in the 1985 World Almanac which fills thirteen small-print double-column pages. These, of course, do not include either regional, state, or local associations, or the myriad informal organizations. Most of these associations do not have education as their primary or even secondary purposes; but all have an educational component and furthermore the act of engaging in the associations is educative. The task of the citizen to judge between their often conflicting objectives is also educative. Moreover, many of these organizations do have education as a purpose. We even have consortia of associations for adult education purposes. For example, we have the Coalition of Adult Education Organizations (CAEO) which was formed in 1964 to provide liaison among the major professional associations and the focus on efforts and tasks that are the common concern of all of them.

Another noteworthy fact is that throughout the history of our American republic the application of science to technology has brought about a constantly accelerating number of changes in all aspects of life. Every new invention, every new innovation opened new vistas - vistas that during most of the nineteenth century were closed to the common people because they had no appropriate institutions of higher learning open to them.

Against this background the college education of earlier times seemed hopelessly antiquated; it had to be wrenched out of the ruts in which it had so long traveled. A revolt against it grew, compounded primarily of four elements: questioning of the tyranny of classical and theological studies, championing of science, insistence on attention to agriculture and the mechanic arts, and--most important of all--a demand for greater democracy in education.[6]

Thus were born the public state universities, beginning with the University of Virginia and the University of Michigan. Thus were born the Land-Grant colleges, when President Abraham Lincoln, during the darkest year of the Civil War, signed the Morrill Act of 1862. Thus were born the agricultural experiment stations by the Hatch Act of 1887. Thus were traditional colleges and universities, such as Harvard and Yale, transformed into modern universities. Thus were born new types of private universities, such as Syracuse University (1870), Johns Hopkins (1876), Stanford (1885), and the University of Chicago (1891).

Just as a greater demand for democracy in higher education brought about the creation of new types of colleges and universities, so did that demand bring about the extension to the people of the knowledge within those colleges and universities. The Cooperative Extension Service was established by law in 1914. The National University Extension Association was organized in 1915.[7]

The Federal government next moved into the field of the education of adults in response to the need for skilled industrial workers in war industries. The 1917 Smith Hughes Act made federal funds available to augment state and local funds for the expansion of vocational education, principally through the public schools. A concern for the Americanization of the foreign born expressed in World War I was formalized in 1920 by the establishment of the Department of Immigrant Education of the National Education Association.

While mentioning the public schools with regard to vocational training and the Americanization of the foreign born, let us note that in the United States by 1890 the new common twelve-year public school system had evolved - universal, compulsory (up to certain ages), free, and efficient. It was so vast and effective that in the public mind "education" became the equivalent of "schooling" and learning became the equivalent of being instructed - instructed, moreover, by professional educators mainly by means of textbooks and lectures.

Thus, by the turn of the century we are fully into the second stage of the continuum I have described - from the traditional stage into the institutionalized stage. Thus it became (and unfortunately still is) common

parlance to say "I was educated at Syracuse University," and "I finished my education in 1950 (or whatever year one graduated)."

The society outside of educational institutions is now regarded as being rich in opportunities for learning whereas the schools are now becoming discernable as poor in opportunities for action-experience. Learning is now oriented, not to the past nor the present, but to the unpredictable future. In contrast to the institutionalized stage, the third stage regards learning not as a product, but as a process. It is no longer enough to "catch up" or to "keep up." One must try to lead or direct the future. When, several years ago, scientists and technicians shot at Uranus, they did not aim at where Uranus then was, but at where it was calculated it would be at the calculated time the Voyager would rendezvous. The response to burgeoning and changing knowledge, increasing complexity, and quickening change is not extended schooling, but continuing education: the integration of learning and living and the organizing of experience on the basis of knowledge. In these ways, the turn towards the future, which was made halfway in the stage of institutionalized schooling, is now being completed.

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The movement of education into what I have called the knowledge-based stage is one in which, as in the traditional stage, all the components of society are regarded as educative, but one which, unlike the traditional society, is oriented toward the future.

I must, of course, be highly selective in my illustrations from this period. Some of the roots were as early as the publication of the "1919 Report" by the Adult Education Committee of the British Ministry of Education, which has been called "probably the most important contribution ever made to the literature of adult education."[8] A key proposition of the Adult Education Commission was:

> ...that adult education must not be regarded as a luxury for a few exceptional persons here and there, nor as a thing that concerns only a short span of early manhood, but that adult education is a permanent national necessity, an inseparable aspect of citizenship, and therefore should be both universal and lifelong.[9]

During the first quarter of the century the term "adult education" was practically unknown in the United States; unrelated agencies engaged in educating adults did not have a common name for what they were doing. However, in 1924 Frederick P. Keppel, president of the Carnegie Corporation of New York, returned from an inspection of the national adult education movements in Europe with a vision of an integrated movement in America. A series of meetings under his leadership resulted in the founding in 1926 of the American Association for Adult Education.

The time was ripe for adult education. The idea was in the air. Between 1924 and 1928, when the term "adult education" became widely accepted as a generic term, six books were published in the United States that are classics in the field and can still be read with profit today.[10] These books were by James Harvey Robinson, The Humanizing of Knowledge; by William Learned, The American Public Library and the Diffusion of Knowledge; by Eduard C. Lindeman, The Meaning of Adult Education; by Everett Dean Martin, The Meaning of Liberal Education; by J. F. Hart, Adult Education; and by E. L. Thorndike, Adult Learning.[11] Learning opportunities for adults have proliferated and are pervading the whole of the society in the knowledge-based stage.

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The third perspective is related to the knowledge-based stage of the second perspective. It refers to the rapid recent worldwide evolution of the concept of adult education. It is illustrated by citing the themes and concerns of the four international conferences on adult education sponsored by UNESCO. They are viewed against that magnificent declaration in the preamble to the Constitution of UNESCO. "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." What a challenge it is to education - to adult education. The theme of the first UNESCO international conference on adult education, the Elsinore Conference in 1949, was simply "adult education." The theme of the second, the Montreal Conference in 1960, was vaguely "adult education in a changing world." But the theme of the third, the Tokyo Conference in 1972, was specifically "adult education in the context of lifelong learning." The fourth, held in Paris in 1985, was set in the context of "the

development of adult education as an essential prerequisite for lifelong education and an important factor in the democratization of education." You will note the broadening concept of adult education in the four conferences. The Paris Conference unanimously adopted the Declaration "The Right to Learn."[12] It was the first time UNESCO declared the opportunity to learn to be a universal entitlement. The concluding paragraph reads:

> Who will decide what humanity will become in the future? It is a question facing all governments, non-governmental organizations, individuals and groups. It, too, is the question facing the men and women who are working in adult education and who will seek to enable all peoples ranging from individuals and groups to humanity as a whole, to gain control of themselves and of their own destiny.

The concepts and concerns expressed in this declaration and the ones from the previous conferences have led, and will lead, to changes in policies of action. Two sets of examples are cited to demonstrate that they are already leading to changes and new directions.

First is a series of international conferences, each the first of its kind on a dominant worldwide issue and each of which adopted a declaration recognizing the education of adults as a major instrument for the solution of the problem analyzed. These conferences were: (1) the Conference on the Human Environment, in Stockholm, 1972; (2) the World Population Conference, in Bucharest, 1974; (3) the World Food Conference, in Rome, 1974; (4) the two International Women's Conferences, in Mexico City, 1975 and in Dar es Salaam, Tanzania, 1985; and (5) the recommendation of the UNESCO Fourth InternationalConference on Adult Education, Paris, 1985, on provisions to meet the particular needs and rights of all people including older people "to access to education and culture."[13]

The second set of examples that demonstrates the changes in policies of action in response to the dramatic evolvement of the concept of adult education comes from the field of literacy education. With the UN Proclamation of the First Development Decade (1960-1970), the efforts to define and advance development involved efforts to define and advance education for literacy. The 1965 Tehran Congress of Ministers of Education

declared that literacy is not an end in itself but a means for "preparing Man for a social, civic, and economic role."[14]

The "functional literacy" projects of the joing UNESCO/UNDP (UN Development Program)--1965-67--were attempts to respond to the recommendations of the Congress. The projects of the Experimental World Literacy Program (EWLP), conducted in eleven countries on four continents, were a dramatic break with more traditional programs. Functional, or work-oriented, literacy and numeracy projects combined instruction with occupational or technical training.[15]

Since 1975 the concept of functional literacy employed by UNESCO has continually broadened to include social and cultural as well as economic goals. Moreover the term functional literacy has been expanded to include the continuing education of professional persons and groups to maintain their competencies in constantly increasing knowledge and skills. Literacy is illustrative of the way in which the concepts of other areas of adult education are broadening in the knowledge-based stage.

These instances and examples of the evolution of the concept of adult education illustrate that the concept of lifelong learning, or as the French say of education permanente, has come to be increasingly accepted during the past fifteen years - accepted, acted upon, experimented with, widened, deepened, and refined.

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My final perspective deals with the present human condition. A continuation of certain mores and practices of the human race would seem to lead at the most to the extinction of the human race and at the least to rapid degeneration of the quality of human life. I cite four of these threatening mores: (1) reliance upon war--armed combat--as a means for "settling" disputes between nations; (2) uncontrolled population growth in many of the nations least able to sustain it; (3) exhaustion of the planet's non-renewable resources; and (4) destruction of Earth's biosphere.

The enormity of the result of a continuation of even these few fundamental mores should appall us. However, lest the thought should intimidate us, we should remind ourselves that only when we human beings perceive that

old habits are no longer workable are we moved to modify or abandon them and to adopt new ones. A change in mores to fit new conditions can be made only when vast numbers of adults all over the world perceive the evil consequences of their old mores, deliberate upon alternatives, calculate the probably consequences of each, choose one or more alternatives, and then adopt it or them. This kind of change is intelligent change and is called learning.

Perhaps the best illustration in our time that intelligent change is learning has been the changes in American racial mores brought about in the 1960's by the so-called Black Revolution. The learning was not just by blacks but, more importantly, also by whites. What was learned, and is being learned, has had, and is having, its consequences, not just for greater justice and equality of opportunity for blacks, but also for all minorities, and also for the largest minority of all - women.

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At this point let me state again the position from which I have described these perspectives. This position derives from the conviction that the purpose of adult education is to help adults acquire further control over their current circumstances and their future destinies through an ever more intelligent conduct of all their affairs. Many people, including myself, have spoken and written much about the many technical and procedural aspects--the how to--of adult education. But this I consider to be its very essence: The field of adult education has an indispensable role to play in helping to bring about the learnings that will change distructive mores to mores that are appropriate to the conditions and needs of the present and foreseeable future world. First, educators of adults can help make learning by adults systematic and efficient. Second, educators of adults can help the learners sustain the advantages of what they have learned. Third, educators of adults can help adults learn how to keep their new habits from ossifying. Learners can accomplish by learning the process of continual scrutiny, deliberation, calculation, decision, and adoption; in brief, by learning the habit of learning for intelligent change.

We educators of adults know rather well how to serve the more advantaged and better educated people in the advancement of their professional, vocational, and avocational interests. What we do not know or do well is to serve the disadvantaged and less-well-educated people in the advancement of their vital interests. We educators of adults do not know well how to serve all the people more intelligently to conduct civic and public affairs.

We must learn how to do so. We educators of adults must practice what we preach. We should be the exemplars of lifelong learning, of lifelong self-education. We should continue our education in our professional enterprise, of course. We should continue our education also in our personal and public lives.

In addition, educators of adults should heed the insight of the poet and religious, John Donne, "No man is an island, entire of himself." Applying this thought, specifically educators of adults must work together internationally. We educators of adults must learn to learn from each other in the global perspective.

By helping people learn to solve their problems in their own way, educators of adults inevitably excite controversy. The constructive use of controversy is one of the most effective methods of education. For controversy to be educative, the fullest possible measure of basic human and civil rights is necessary.

In summary three statements of belief emerge from these perspectives:

- People can do many things to acquire further control of their present circumstances and their future destinies.
- Individuals count. Be they ever so humble, their initiatives and efforts can be made to count and to count accumulatively.
- Education counts - adult education counts. No limit can be set to the possible consequences of the learning that reflective and deliberative habits can impart into even simple acts.

If the challenge to help adults control their current circumstances and future destinies seems too high at first glance, then let us remember the words of Robert Browning's Andrea del Sarto:

Ah, but a man's reach must exceed his grasp, Or what's a heaven for?

NOTES

[1]Alexander N. Chartèrs, Primer of Adult Education (Paris: UNESCO, scheduled 1986), p. 1.

[2]Robert J. Blakely and Ivan M. Lappin, Knowledge is Power to Control Power (Syracuse, New York: Syracuse University Publications in Continuing Education, 1969).

[3]Charters, Primer of Adult Education, p. 67.

[4]Bernard Bailyn, Education in the Forming of American Society (New York: Vintage Books, 1960), p. 27.

[5]Huey Long, Continuing Education of Adults in Colonial America (Syracuse, New York: Syracuse University Publications in Continuing Education, 1976), p. iii.

[6]Allan Nevins, The State Universities and Democracy (Urbana: University of Illinois Press, 1962), p. 2.

[7]Each of these formal events was preceded by activities by individual universities and colleges. Off-campus education in agriculture and home economics was a growing concern of Land-Grant institutions by the turn of the century. In 1908, the Country Life Commission, appointed by President Theodore Roosevelt in 1906, recommended the creation of a service that would provide every person on the land with both information and inspiration. In 1891, the University of the State of New York received its first appropriation for university extension, and the first national conference on university extension was held.

[8]R. D. Waller, "The Occasion of the Report," A Design for Democracy: An Abridgement of the 1919 Report (New York: Published for the Adult Education Association of the U.S.A., the Canadian Association of Adult Education, and the National Institute of Adult Education, Great Britain, Association Press, 1956), p. 15.

[9]Arthur L. Smith, Chairman, "Letter to the Prime Minister," ibid., p. 55.

[10]For a brief summary of the first five, see Harold W. Stubblefield, "The Aims of the American Adult Education Movement in the 1920's," Marquis Academic Media. Yearbook of Adult and Continuing Education, 1980-81, sixth edition (Chicago: Marquis Who's Who, Inc., 1980), pp. 17-20.

[11]Robinson, New York: George H. Doran Company, 1924; Learned, New York: Harcourt Brace and World, Inc., 1924; Lindeman, Montreal: Harvest House, 1961 (1926); Martin, New York: W. W. Norton and Company, 1926; Hart, New York: Thomas Y. Crowell Company, 1927; and Thorndike, New York: The Macmillan Company, 1928.

[12]International Council for Adult Education, Convergence, Vol. XVII, No. 102, 1985, pp. 99-100 in English. The Declaration was based on a speech by Nita Barrow, President of the International Council for Adult Education.

[13]Ibid., pp. 105-06, in English.

[14]UNESCO, Literacy as a Factor in Development (Paris: UNESCO, 1965).

[15]UNESCO-UNDP, World Experimental Literacy Project (Paris, UNESCO, 1976.

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WILLIAM PEARSON TOLLEY
MEDAL

CYRIL ORVILLE HOULE THE UNIVERSITY OF CHICAGO	1966
MOHAN SINHA MEHTA SEVA MANDIR SOCIETY	1969
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